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made here to our knowledge of the problems of adolescence or their solution; but parents and teachers will be more sympathetic and patient with the real boy by reading the book. And these are the needed qualities after all in those who would help boys over Fool Hill.

**What Think Ye of Christ?** By Charles E. Raven. New York: Macmillan, 1916. Pp. xxx+250. \$1.75.

In an introduction of unusual interest the author tells how the five lectures following it came into being. Out of fierce and fearless discussion in a university group and another experience in a parish, the altogether frank treatment of the Christ emerged. The discussion is touched everywhere by the modern spirit; all conventional terms are avoided as far as possible in the desire to state the truth clearly in modern speech; and the situation in which thoughtful men find themselves is fully and fairly faced. The author believes that, in order to meet the present needs of men, "we must first work to secure the recognition and supremacy of Jesus in ourselves and in our world, and to focus upon him all the energy that is now dissipated over ecclesiastical and doctrinal accretions, over sectarian factiousness and metaphysical refinements." The first lecture handles "Man's Knowledge of God," which is gained supremely in the incarnation. The next two chapters discuss the "oneness" and the "many-sidedness of Jesus" in an excellent way. Then follows a lecture on "The Divinity of Jesus," which may be summed up in this sentence: "In Jesus, in a man upon the earth, is to be found a reproduction of the divine, and as we study and love Him so we shall ourselves become transfigured into the likeness of Him and of the God whose nature He reproduces." This is far away from metaphysical discussion, resting the nature of Jesus in our love and service and making it altogether attractive and reasonable. The final chapter grapples with the subject "Man's Salvation through Jesus." Here is the crux of the whole matter. Put briefly the method is this: Man is hopelessly involved in weakness and sin; he must have something that will literally lift him out of himself; he must attain a new self. Now a man becomes what he loves; and when with all our hearts we love another, we cease to be ourselves; we are taken up into that larger union and made new. This is what Christ does for us. When we love him we merge our life with his and he transforms us into the new and higher life which he shared with God. "It is devotion to Jesus that saves men from themselves and unites them to God." This explanation has none of the legalistic and sacrificial terminology in it; but it is comprehensible and invites one to try it. One can understand how the alchemy of love works; and here it is seen

engaged in the highest achievement in the universe.

The author has a delightful sense of humor and occasionally his turns are delightful, as, for example, at eugenics, "When hygienic cranks beset our infancy and educational experts work havoc with our boyhood." Or, at the church, "It may be that a nurse can soothe her children by telling them that the moon is good to eat, or that it is inhabited by a man and his dog, or even that a cow jumped over it; but if the children believe her and try to fly up to heaven out of the nursery window, they will get a nasty bump from mother earth. Which things are an allegory: our nurse, the church, is at the moment looking anxiously from the window and listening to the moaning of her too credulous charges."

**A Defense of Idealism.** By May Sinclair. New York: Macmillan, 1917. Pp. xvii+355. \$2.00.

It is no easy matter to find one's way through the confused paths of modern philosophical thinking. Nor is this intended as a guidebook. It is avowedly a defense of idealistic monism. The author frankly raises the question whether the book puts in its appearance too late or much too early. In any event, it is an interesting statement. There is a keen appreciation of different writers and schools: for instance, "It is painful to differ from M. Bergson and from William James; but it is dangerous to differ from Mr. Bertrand Russell." In a book of this kind the only question pertinent is, Is the case sustained? The answer is, With excellent skill and force; but it is still dangerous to differ with the New Realism. We found the most interesting chapter to be on "The New Mysticism," which from our point of view has something to affirm concerning the spiritual structure of the universe which no other school of thinking can venture. But that goes back to a difference of opinion on our "knowledge of knowledge," and there is no universal agreement on this matter.

**Stories and Story-Telling in Moral and Religious Education.** By Edward Porter St. John. Boston: Pilgrim Press, 1918. Pp. xii+102. \$0.75.

This little volume, now issued in a second and enlarged edition, is the most complete and satisfactory treatment of the subject to be had in such concise and convenient form. It is indispensable to all workers in moral and religious education. It is adapted to class work or to private reading and study. Next to hearing and seeing a real story-teller in action this book is the most valuable means of preparation for this form of instruction.